



SUNNAT KI ITTIBA KIJYE

✍ MUFTI TAQI USMANI DB

HINGLISH (ROMAN SCRIPT)

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MAKTAB E ASHRAF

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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SUNNAT KI ITTIBA KIJYE

allama navavi رحمہ اللہ ne baab qaaam kiya, jiska unwan hai ittibae sunnat ki pabandi, aur sunnat me jo aadab batae gaye hai, unko ikhtiyar karne ka ahtemam.

TASAWWUF OR TARIQAT KA MAQSOOD ITTIBA E SUNNAT

yu to nek amal bahut se hai, jinki koi had aur intiha nahi hai, is liye ke neki kisi khas amal ke saath khas nahi hai, lekin neki hasil karne ka aur **allah** ko razi karne ka sahi raasta ittibae sunnat hai, yani insan apni zindagi ke har shobe me dekhe, is shobe me **aap** صلی اللہ علیہ و آلہ وسلم ka kya tariqa tha? aur us tariqe ko apnane ki koshish kare, isi ka naam ittibae sunnat hai, ye ek aisa tariqa hai jiske sahi aur **allah** ke nazdik maqbool hone me koi shak o shuba nahi, ye ek aisa raasta hai jo seedha jannat ki tararf jata hai, is raaste me koi mod, uljhao nahi, is raaste me kisi rehnuma ki bhi zaroorat nahi, bas itna

poochhne ki to zaroorat hai ke sunnat tariqa kya hai? lekin iske zarie maqsood hasil karne ke liye kisi rehbar ki zaroorat nahi, ye aisa seedha raasta hai, aur saare tasawwuf, suluk, aur tariqat ka maqsood hai to wo **aap** ﷺ ki sunnat ka ittiba hai.

MEIN NE ZAHIRI AUR BATINI ULOOM HASIL KIYE

hazrat doctor abdul hai ﷺ se ye waqia suna ke hazrat mujaddid alfe sani ﷺ jinko **allah** ne uloome zahiri aur batini, tamam ka jame banaya tha, wo farmate hai, ye saare maqamat hasil karne ke baad me **allah** se ek dua karta hu, me dua karta hu, aur **aap** aameen kahe: wo aisi dua hai jo shakhs wo dua karega, aur jo shakhs us dua par aameen kahega, uski magfirat ho jaegi, aur wo jannat me dakhil ho jaega, wo dua ye hai: ya **allah!** muje **aap** ﷺ ki sunnat ki ittiba ki taufiq ataa farma, aur ittibae sunnat par zinda rakhye, aur ittibae sunnat par muje maut ataa farma, aur isi ittibae sunnat ke saath mera hashr farma.

ITTIBA E SUNNAT ME MAHBOOBIYAT KI SHAAN

phir farmaya ke sunnat ki khasiyat ye hai ke iske zarie **allah** ke yaha mahboobiyat peda ho jati hai, chunke **aap** ﷺ **allah** ke mahboob hai, lihaza jo bhi **aap** ﷺ ki naqal, aur **aap** ﷺ ke tariqe ki ittiba karega, usko bhi **allah** ke yaha mahboobiyat hasil hogi.

chunanche quran sharif me **allah** ne farmaya: (sure aale imran/ 31) yani agar tumhe **allah** se muhabbat hai, us muhabbat ka raasta ye hai ke tum meri ittiba karo, to **allah** tum se muhabbat karne lage ge, aur tum **allah** ke mahboob ban jaoge.

US WAQT ALLAH KE MAHBOOB BAN JAOGE

hazrat dr. abdul hai ﷺ is aayat ki tashrih me farmaya karte the: koi bhi chhoti se chhoti sunnat le lo, us sunnat par jab tum amal kar rahe hoge, us waqt tum **allah** ke mahboob ban jaoge, masalan aap masjid me dakhil ho rahe ho, aur dakhil hote waqt aap ne apna daya paav masjid me pehle rakha, to jis waqt aap ne ye kaam kiya, us waqt tum **allah** ke yaha mahboob

ho, aur ye chhota hona aam bol chal ki waja se hai warna **aap** ﷺ ki koi sunnat chhoti nahi hai har sunnat muhabbat aur azmat wali hai.

ITTIBAE SUNNAT MITTI KO SONA BANA DETAI HAI

wo kaam jinko ham mamooli samaj kar chhod dete hai, un kaamo me **aap** ﷺ ki sunnat ki ittiba wo paras hai jo mitti ko sona bana deta hai, masalan baitul khala me dakhil hona hai, ab chaho to be-fikri se janwar ki tarah dakhil ho jao, aur chaho to **aap** ﷺ se muhabbat karne wale ummati ki tarah dakhil ho, aur in dono kaamo me zamin aasman ka farq ho jaega, amal wahi hai, sirf zara sa dhyan kar ke is amal ko ibadat bana lo, aur **allah** ke mahboob ban jao aur tamam sunnato ka haal yahi hai, ye insan ko **allah** ka mahboob bana deti hai.

ITTIBAE SUNNAT SE JAZB HASIL HO JAEGA

jab insan **allah** ka mahboob ban jata hai, to mahboobiyat ki lazmi khasiyat hai yani koi shakhs jab ittibae sunnat kar raha hai, aur iske natije me wo

allah ka mahboob ban raha hai, to **allah** isko apni taraf khinch lenge, jaisa ke quran sharif me **allah** ne irshad farmaya: (surah shura/13) yani jisko **allah** chahe apni taraf khinch lete hai.

is liye hazrat thanvi رحمۃ اللہ علیہ farmate hai: ittibae sunnat ke tareeq me wusool ila **allah** is liye jaldi hota hai, ke is tareeqe me mahboobiyat hai aur mahboobiyat ka lazmi natja jazb hai, **allah** aise bande ko apni taraf khinch lete hai, jab ke doosre tareeqo me bahut zyada mujahade karne padte hai.

AAP ﷺ KI ZINDAGI TUMHARE LIYE BEHTAREEN NAMUNA HAI

bahar-haal hamari aap sab ki deen aur dunya ki salah va falah ittibae sunnat par moqoof hai, chunanche farsi ka ek sher hai, jiska tarjama ye hai, jo shakhs **aap** ﷺ ke tareeqe ke alawa kisi aur raaste se **allah** tak pohochana chahe, to wo nahi pohch sakta, chahe wo kitni hi koshish karle, lihaza sab se pehle ye baat samajne ki zaroorat hai ke ye ittibae sunnat kyu zaroori hai? chunanche ye ayat laye, (sure ahzab,

21) tumhare liye **allah** ke rasool ki zaat me, uske tareeqe zindagi me, aur unki hayate tayyiba me behtareen namuna hai.

aap ﷺ ko is liye bheja ke **allah** ne insan ki fitrat aisi banai hai ke insan ki islah aur tarbiyat aur tazkiyah ke liye sirf kitab kaafi nahi thi, agar koi shakhs ye chahe ke kitab padh kar aur iske likhe huve ko padh kar meri islah ho jae, to kabhi uski islah nahi ho sakti.

JANWARO KO MUALLIM AUR MURABBI KI ZAROORAT NAHI
jab ke bahut se hewanat me ye baat nahi, masalan murgi ka chooza hai, usko dana chugne ke liye kisi muallim murabbi ki zaroorat nahi, **allah** ne uski fitrat me ye baat rakh di hai, lekin agar insan ka bachha peda huva hai, aur uske samne roti ka tukda dal do, usko roti khana nahi aaega, jab tak ek muddat tak maa baap ko roti khata huva nahi dekhega, aur roti khane ki tarbiyat nahi lega, us waqt tak usko roti khana nahi aaega.

NABI KE NOOR KE BAGER KITAB NAHI SAMAJ SAKTE

is liye **allah** ne jitne bhi nabi bhejte hai, wo is liye, taake wo paigambar amali namuna ban kar logo ko dikhae, ke dekho! jo hukam tumhe diya ja raha hai, us hukam par amal karne ka tareeqa ye hai.

wo paigambar ek mukammal namuna pesh karte hai, isi waja se quran sharif ke saath **aap** ﷺ ko bheja gaya, aur uski kitni achhi misal pesh ki, (surah maaidah/15) yani ham ne tumhare paas do chize bheji hai, ek kitab bheji hai, yani quran sharif, aur doosre is kitab ko padhne aur samaje ke liye ek noor bheja hai, farz karo tumhare paas kitab to maujood hai, lekin andhera hai, kya is andhere me kitab padh kar us se faaida utha sakoge?

koi faaida nahi utha sakte, kitab apni jaga mukammal hai, is kitab me saari baate bhi hai, aur tum kitab se faaida bhi uthana chahte ho, lekin chunke tumhare paas noor aur roshni nahi hai, is liye tum us kiab ko khol kar faaida nahi utha sakte, aur ye is kitab ka nuqs aur kami nahi hai, balke ye

tumhara nuqs aur tumhari kami hai, kyu ke tumhare paas noor aur roshni nahi hai, is liye ham ne is kitab ke saath ek noor bhi bheja, aur wo noor hai **aap** ﷺ ki talimat, tashreehat, tafseer, aur sunnat ka noor, jab ye noor kitabullah ke saat hashil hoga, to kitab khuli nazar aaegi, aur uske ahkaam aap ke samne wazeh hoge, aur aap ke liye raasta khulega.

APNE NABI KI NAQAL UTARTE JAO

lihaza jab ye baat wazeh ho gayi ke tanha kitab insan ko kaam nahi de sakti, aur uski islah ke liye kaafi nahi, balke paigambar ki talim, tarbiyat, aur namune ki zaroorat hoti hai, is liye **allah** ne kitab ke saath wo namuna bhi bhej diya, yani ek kitab, aur is kitab par amal karne ke liye namuna, ke jaha kitab na samaj me aaye, is namune ko dekho, ke ham ne ek shah-kaar namuna bana diya hai, uske andar koi kami, aur aib nazar nahi aaega, ham jaisa chahte hai ke insan bane, aisa bana kar dikha diya, ke ye hai wo insan jo hamare maqsood ke mutabiq zindagi guzarne wala hai, ab

tumhara kaam ye hai ke uski ek ek ada ko dekhte jao, aur uski naqal karte jao, ye hai uswae hasanah jiske baare me farmaya ke ye tumhare liye namuna hai.

AAP ﷺ KE AKHLAQ QURAN SHARIF KA AMALI NAMUNA HAI

Hazrat Ayesha رضي الله عنها se kisi ne poochha: **aap ﷺ** ke akhlaq kaise the? To Hazrat Aaysha رضي الله عنها ne jawab me farmaya: **aap ﷺ** ke akhlaq quraan tha yani quran sharif ke alfaz va maani the, (kanzul ummal 7,8/18714) aur **aap ﷺ** ke akhlaq uske amali namuna the, maan lo ke agar kitabullah ka koi lafz tumhari samaj me na aae; lekin agar tum ne is namune ki amali pervi kar li hai, to tum kamyab ho, isi liye to ittibae sunnat par jo zor diya jata hai, wo is liye ke insaniyat ki islah aur uske tazkiye ke liye isko jis namune ki zaroorat thi, **aap ﷺ** ki sunnat me maujood hai.

MERE BAAD TUM BAHUT IKHTILAF PAAOGE

ek lambi hadees hai jisme **aap ﷺ** ne mukhtalif aham umoor ki taraf

mutavajjeh farmaya hai, usme aap ﷺ ne irshad farmaya: tum me se jo zinda rahega, wo bahut se ikhtilafat paaega, yani musalmano ke darmiyan bahut ikhtilafat honge, aaj wo ikhtilafat nazar aarahe hai, har shakhs ye poochhta hai, ham konsa raasta ikhtiyar kare, koi deobandi, koi barelvi, koi sunni, koi shia, koi ger muqallid, bahar haal ye mazhabi firqa warana ikhtilafat mere baad paaega, us waqt tum konsa raasta ikhtiyar karoge?

AISE WAQT TUM MERI SUNNAT KO PAKAD LENA

aap ﷺ ne farmaya: me tum ko ek aisa paimana bata deta hu, har jamat ko is paimane par parakh kar dekh lo, aur jo jamat is paimane par poori utarti ho, uski ittiba karo, aur jo is paimane se baahar ho, samaj lo ke wo galat hai, wo paimana kya hai?

farmaya: meri sunnat ko lazim pakad lo, or mere baad jo khulafae rashideen hai, unki sunnat ko mazbooti se thaam lo, bas phir kitne hi ikhtilaf ho, tumhari najat ke liye kaafi hai, phir kabhi tum gumrah nahi hoge.

KHULAFAE RAASHIDEEN KI SUNNAT MERI HI SUNNAT HAI

aaj kal log sunnat ke baare me mukhtalif nazrye pesh karte hai, is liye saath me farma diya, khulafae raashideen ki sunnat ke mutabiq hai ya nahi? is se ishara farmadiya, ke khulafae raashideen ki sunnat haqiqat me meri sunnat ko poori karne wala hai, kyu ke wo mere khulafa aur mere nayab hai, aur ye wo nayab hai, jinke saath raashideen ki muhar lagi huvi hai, raashideen ke mana hai hidayat yafta yani unka kaam galat nahi ho sakta, tum unki ittiba kar lo, lihaza agar koi sunnat me ne jaari nahi ki, lekin khulafae raashideen ne jaari ki ho, wo bhi sunnat hai.

JUMA KI DOOSRI AZAAN HAZRAT USMAN رضي الله عنه KI SUNNAT

aap dekhte ho ke juma ke din do azaane hoti hai, **aap** صلی اللہ علیہ والہ وسلم hazrat abu bakr رضي الله عنه, hazrat umar رضي الله عنه ke zamano me sirf ek azaan hoti thi, hazrat usman رضي الله عنه ne apne zamane me doosri azaan jaari farmai, (tirmizi/516).

vaise agar koi aur isko jaari karta to ye biddat ho jati, lekin khulafae

raashideen me se ek khalifae raashid ne isko jaari kiya tha, is liye ye bhi sunnat hai, aur is par amal karna bhi sunnat par amal karne me dakhil hai.

TARAVEEH HAZRAT UMAR رضي الله عنه KI SUNNAT HAI

isi tarah ramzanul mubarak me jo taraveeh ki jamat hoti hai, aur usme poori jamat ke saath taraveeh ho rahi hai, aur usme quran sharif khatam kiya ja raha hai, **aap** صلی اللہ علیہ والہ وسلم ke zamane me, aur hazrat abu bakr رضي الله عنه ke zamane me nahi thi, hazrat umar رضي الله عنه ne is tarah se taraveeh ka ahtemam farmaya, aur sahabah رضي الله عنه ko jama farmaya, agar koi aur ye kaam shuru karta, to ye kaam bidat ho jata, lekin shuru karne wale hazrat umar رضي الله عنه hai, jinke baare me **aap** صلی اللہ علیہ والہ وسلم farma diya tha, agar mere baad koi nabi hote to wo umar hote.

SUNNAT KO MAZBOOTI SE THAAM LO

Aur sirf isi par iktifa nahi kiya, balke aage farmaya: isko apni daadh se pakad kar mazbooti se thaam kar rakho, aur kyu ke **aap** صلی اللہ علیہ والہ وسلم dekh rahe the, log isi ko chhod denge, aur

jahannam ki taraf jaenge, isi liye farmaya: iski is tarah mazbooti se pakdo jese koi shakhs apne danto se koi chiz mazbooti se pakadta hai, is tarah pakad lo, aur jab is tarah pakad loge, to koi gumrah karne wala tumhe gumrah nahi kar sakta, ittibae sunnat wo chiz hai jisko **aap** ﷺ ne hidayat aur gumrahi janchne ka paimana qamar de diya, agar koi shakhs ye kahe ke fala amal sawab ka kaam hai, to ye dekh lo ke is amal ko **aap** ﷺ ne sawab ka kaam qamar diya tha, ya nahi? **aap** ﷺ ke khulafae raashideen ne wo amal kiya tha ya nahi? Is par jaanch kar dekh lo pata chal jaega.

YE DEKHO KE WO SUNNAT KE MUTABIQ HAI YA NAHI?

aaj kal koi tija kar raha hai, koi daswa kar raha hai, koi chaliswa kar raha hai, koi 12 rabiul awwal ko eid e milad un nabi mana raha hai, koi lighting kar raha hai, aur karne wale kehte hai ye sab sawab ke kaam hai, ham kaise pehchane? to pehchanne ka tariqa **aap** ﷺ ne batla diya, ke is amal ko meri sunnat par jaanch kar dekh lo, agar sunnat ke mutabiq hai, to kar lo,

aur agar wo sunnat ke mutabiq nahi hai, to phir wo hidayat ka raasta nahi hai, balke wo gumrahi ka raasta hai, bas is paimane ko pakad lo, phir kabhi gumrah nahi hoga.

allah ham sab ko in baato par amal karne ki taufiq ataa farmae Aameen.

وَاٰخِرُ دَعْوَانَا اِنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

Reference: Islaahi Kutbat Urdu V22 mein se is Majmoon Ka Khulasa Kiya Gaya Hai.

